

Urdu Self-Respect and Interpersonal Rigidity Scale

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ABSTRACT: Self-respect is a core aspect of collectivist and honor-based cultural contexts like Pakistan, where sense of dignity is associated with self-respect. People do not tolerate being treated with disrespect, they dislike depending on others and avoid embarrassment. Few indigenous instruments have been developed to capture this concept among Urdu speaking adults. The purpose of the present study was to develop a scale in Urdu language to assess Self-Respect and Interpersonal Rigidity Scale as well as to establish its psychometric properties. After a literature search initially 35 items were developed which were presented to the expert for review to achieve linguistic clarity and cultural relevance, after qualitative analysis 24 items were retained. This final version (consisting of 24 items) was administered to a sample of 350 participants with a mean age 22.40 (SD=4.81), for Exploratory Factor Analysis (EFA). The results confirmed the three-factor structure which comprised of Autonomous Self-Reliance, Rigid Self-Respect and Social Self-Respect, accounting for 26.92% of the variance. The overall scale had moderate internal consistency ($\alpha = .605$), with the first two subscales having a marginal level of reliability, and the third factor a lower level of coherence. In the Pakistani context, the findings indicate that self-respect and interpersonal rigidity is a multidimensional construct which consists of autonomy, pride-based rigidity and dignity in social relationships. The USIR-Urdu is a culturally-sensitive instrument to measure self-respect and interpersonal rigidity in Urdu speaking population.

KEYWORDS: Self-Respect, Interpersonal Rigidity, Scale Development, Urdu Self-Respect and Interpersonal Rigidity Scale, Exploratory Factor Analysis, Reliability, Cultural Adaptation, Pakistan

Introduction

Self-respect occupies a longstanding place in psychological theory, capturing the extent to which individuals insist on being treated with dignity and how actively they defend that dignity within their relationships. Broadly, self-respect refers to an individual's conviction that they merit fair and honourable treatment, a conviction expressed through resistance to being scorned, refusal to occupy a subordinate position relative to others, and wariness toward forms of dependence that might compromise one's standing. Philosophically, the construct traces back to Kantian

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notions of inherent human dignity, later elaborated by Dillon (1997), who distinguished an evaluative, “appraisal” form of self-respect. He sees dignity as something that can be earned, sustained, or forfeited through social treatment and one's response to it. It is a recognition-based form grounded simply in being human.

This tradition of dignity has motivated social psychologists to conceptualize self-respect as less of a feeling and more of an attitude toward oneself that determines the reactions to being passed over, insulted, or demeaned. Leung and Cohen (2011) compared how honour, dignity and social image work as different cultural values. They found that in honour-based societies the self's worth is preserved as a resource that needs to be constantly defended. Additionally insults cannot be tolerated but have to be countered through assertive action as well as reputation is something that needs to be maintained by a public demonstration of firmness. Conforming to this typology, Shafa et al. (2017) noted that the acceptance and providing of apologies did not happen as much in members of honour cultures compared to members of dignity cultures, as they believed that demonstrating remorse or receptivity towards an offender would be perceived as giving up their honour. In personality psychology, this pattern is similar to psychological rigidity – a personality tendency to cling to one's stance, rather than be able to change one's mind when changes are warranted. This collection as a whole indicates that self-respect and interpersonal rigidity are conceptually linked: rigidity in attitude towards others represents a means for maintaining dignity and independence in day-to-day interpersonal relationships.

This factor becomes especially significant in cultures like South Asia, where honour is valued. As in much of the region, interpersonal conduct in Pakistan is substantially organized around *izzat*, a form of honour and self-respect that is earned through one's own conduct but can equally be eroded by the actions of close relations, including family and community members (Cultural Atlas, 2016). Where *izzat* is readily jeopardized, individuals are socialized to guard it through a composed, unwavering demeanour, emotional restraint, and a reluctance to appear dependent, subordinate, or easily disrespected, even as the same culture prizes interdependence, hierarchy, and communal cohesion (Hofstede, 2001; Leung & Cohen, 2011; Triandis, 1995). The result is a distinctive psychological pattern in which deep attachment to family and community coexists with a firmly guarded, self-protective stance whenever one's dignity feels threatened. This relational self-construal echoes broader cross-cultural findings that selfhood in collectivist societies is fundamentally interdependent rather than purely autonomous (Markus & Kitayama, 1991), and that honour concerns give rise to distinct emotional and behavioural responses to perceived offence (Rodriguez Mosquera et al., 2002). Examining self-respect and interpersonal rigidity within this context therefore carries both theoretical and applied value, clarifying how honour-invested cultural norms shape the ways people defend themselves across family, workplace, and community interactions, patterns that parallel those documented in other honour-oriented settings, such as the culture of honour identified in the southern United States (Nisbett & Cohen, 1996).

Empirically, self-respect has proven difficult to capture, in part because the dominant measurement tradition is itself rooted in Western, individualistic conceptions of selfhood. Widely used instruments in this domain, most notably the Rosenberg Self-Esteem Scale (Rosenberg, 1965), were designed to index global self-worth rather than the culturally inflected, honour-protective form of self-respect described above. More recent theoretical work has begun to distinguish self-respect from self-esteem, framing the former as a sense of equal standing and dignity relative to others (Renger, 2018). Yet even scales built on this distinction remain products of dignity-oriented Western contexts and fail to capture the behavioural expressions of self-respect characteristic of honour-oriented societies: refusing to forgive insults, declining to apologize even when at fault, resisting dependence on others, and reacting sharply to overly familiar treatment from those of lower social standing. Existing measures carry two further limitations: they were not constructed to capture culturally specific dignity-protective behaviour, and they overlook

everyday indicators like household autonomy, norms around debt repayment, and sensitivity to disrespect from subordinates that carry particular weight for Pakistani adults.

In response to these gaps, the present study set out to develop the Urdu Self-Respect and Interpersonal Rigidity Scale (USIR-Urdu), a 24-item self-report measure designed to assess self-respect and interpersonal rigidity among Urdu-speaking adults in Pakistan. Item development drew directly on this cultural context, foregrounding self-referential thought, personal autonomy, and resistance to external influence as expressed in everyday Urdu. In an attempt to follow the guidance of creating a psychometrically sound and culturally-based scale (DeVellis, 2017), the wording was deliberately focused on the concrete and more socially familiar scenarios of family, workplace and community life. All the items were examined with respect to linguistic simplicity, conceptual clarity, and cultural relevance, which were necessary to make the items comprehensible to different levels of education. Accordingly, the USIR-scale aims to provide a culturally and linguistically anchored measure of self-respect and interpersonal rigidity as stable individual differences in Pakistani adults.

Rationale

Urdu self-respect and interpersonal rigidity scale (USIR-Urdu) has been developed and validated to fill this gap because no Urdu validated scale for the same has been identified in Pakistan, while self-respect is an important concept in terms of interpersonal functioning, dignity protection, and social adjustment. The instrument aims at enhancing linguistic clarity and cultural relevance by situating items in relationally meaningful and culturally familiar contexts. It is hoped that the USIR scale will be a powerful research tool for academic and applied research in Pakistan. Availability will help in understanding the performance of self-other regulation, autonomy/interdependence balance, and relational adaptability among Urdu-speaking adults.

Objectives of the Study

1. To develop Urdu Self-Respect and Interpersonal Rigidity Scale (USIRS) and evaluate its reliability through internal consistency.
2. To establish the validity of the scale through Exploratory Factor Analysis (EFA).

Method

Phase 1: Item Generation and Qualitative Review

The first phase was centered on the Urdu development of items of the Urdu Self-Respect and Interpersonal Rigidity Scale. A preliminary list of 35 items was developed after a thorough literature search on the theoretical and empirical studies on self-respect and interpersonal rigidity, keeping in mind the cultural relevance in the context of Pakistan. All items were judged by a panel of psychologists and linguists that made evaluations regarding content relevance, clarity, linguistic accuracy, and cultural appropriateness. In this qualitative analysis, the panel of experts identified items with difficult wording and ambiguous phrasing, and on this basis the initial 35 items were reduced to 24 items. Additionally, in light of expert feedback, minor refinements were made, and 24 items were pilot-tested and empirically evaluated. The second phase involved experimental trials (Try-Out) and exploratory factor analysis (EFA).

Sample

350 individuals participated in the study including both males (n=181) and females (n=169) aged 16 and above (M=22.40, SD=4.81) with a minimum educational qualification of Matriculation (10th grade). There was a wide

variety in educational backgrounds among participants, ranging from undergraduates, graduates, and employed participants. The convenience sampling method was used to recruit the sample from the University of Peshawar (UOP) and Khyber Medical University (KMU) Peshawar, and from the general community of Peshawar. All the participants were proficient in Urdu to read, write, and understand the instructions and statements in the questionnaire.

Instruments

Urdu Self-Respect and Interpersonal Rigidity Scale (USIRS)

In the current study, the Urdu Self-Respect and Interpersonal Rigidity Scale (USIRS) was developed. After the generation of the items and expert review, a 24-item simple, clear, and culturally appropriate Urdu version of the pilot scale was prepared. The scale was devised to evaluate the psychological constructs of self-respect and interpersonal rigidity. The data were collected using a four-point Likert scale with the following anchors: Bilkul Sahi (4), Sahi (3), Ghalat (2), and Bilkul Ghalat (1). Higher total scores reflected high self-respect and interpersonal rigidity. Items with negative wording were reverse-scored before analysis.

Procedure

In the second phase of experimental try-out, the scale was applied to 300 respondents to develop the factor structure of the 24-item pilot version of the USIRS. Informed consent was obtained, and data were collected in the university or community setting. The participants were told the aim of the study; they were given the assurance that their answers would remain confidential and that they should answer as they usually think and behave. After screening of the data, Exploratory Factor Analysis (EFA) was performed to create the factor structure of the scale (USIRS).

Results

Table 1

Kaiser–Meyer–Olkin (KMO) and Bartlett’s Test of Sphericity

KMO	Bartlett’s χ^2	Df	p
.656	905.889	276	< .001

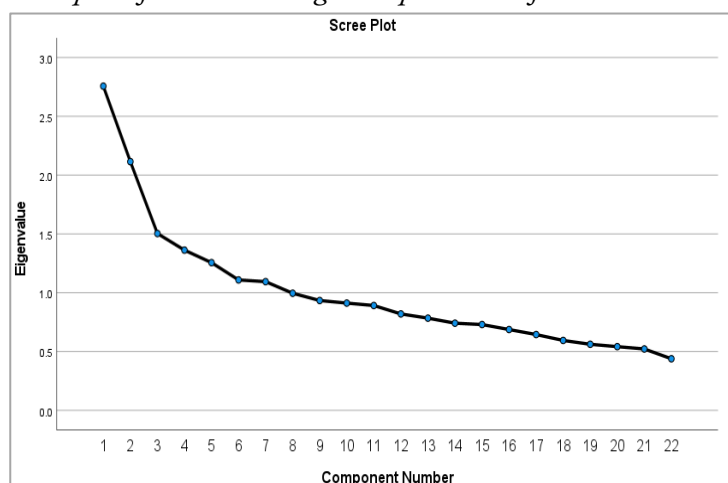
The Kaiser–Meyer–Olkin measure of sampling adequacy (.656) indicated an acceptable level of sampling adequacy, while Bartlett’s test of sphericity was statistically significant, $\chi^2(271) = 905.889$, $p < .001$, demonstrating that the correlation matrix was suitable for factor analysis.

Table 2

Eigenvalues and Percentage of Variance showing the Number of Possible Factors

Factor	Eigenvalue	% of Variance	Cumulative %
1	2.592	11.601	11.601
2	2.406	9.033	20.634
3	1.525	6.286	26.920

Principal Component Analysis revealed three factors with eigenvalues greater than 1. Factor 1 had an eigenvalue of 2.59 and explained 11.60 % of the total variance. Factor 2 showed an eigenvalue of 2.406 and accounted for 9.033 % of the variance, while Factor 3 had an eigenvalue of 1.525 and explained 6.828% of the variance. Collectively, the three factors explained 26.920% of the total variance.

Figure 1*Scree plot of USIR showing three prominent factors***Table 3***Pattern Matrix with Oblimin Rotation of USIRS*

(USIR-Urdu) Factors Loading	1	2	3
Factor 1 :Autonomous Self-Reliance			
5. Insan ko uske keye ki saza zaroor milni chaheye	.367	.428	.128
6. Mai ghar k tamam kaam khud krta/krti hun	.328	-.054	-.306
7. Mje kisi ki cheez istemal krn apasand nahi.	.622	.016	-.094
8. Mje kisi ki mudakhlat pasand nahi.	.663	.070	-.001
10.Agr muje koe cheez pasand ajaye to mai usay har qeemat pr hasil krta/krti hun	.419	.296	.312
18. Muje peeche se war krna bilkul pasand nahi	.470	-.178	-.045
20. mai is baat k haq mai nahi k kisi ki apna humraz banaya jaye	.397	.055	.052
23. Mai apna kamra khud saaf krta/krti hun.	.436	-.353	-.033
24. Apni mehroomyan kisi se bayan nahi krni chaheye.	.596	-.054	.084
Factor 2: Rigid Self-Respect			
1. Mai ek bar jo faisla kr lun to atal hota/hoti hun.	.189	.428	.128
4. Mje logon ka betakalufana rawaiya bilkul pasand nahi.	.269	.392	-.104
9. Agr koe mere sath ek dafa badtameez kre to mai usy har giz maaf nahi krta/krti.	.199	.394	-.130
11. Muje roothay ko mananey se kofat mehsoos hoti hai.	-.040	.565	-.263
13. Mje zameen pr baithna pasand nahi.	-.174	.545	.183
14. Mai apna hisaab har hal mai chukata/chukati hun	.239	.297	-.164
15. Muje mati k decoration pieces bilkul pasand nai.	-.093	.572	.154
16. Mai maafi hargiz nahi mangta/mangti chahe ghalti meri hi q na ho.	-.179	.612	-.223
17. Muje mulazmeen ka ghar k afrad se betakalufana andaz bilkul pasand nahi.	-0.03	3.44	.078
Factor 3 : Social Self-Respect			
2. Mje doston main zyada ghulna milna pasand hai.	-.011	-.035	.467
12. Mai apni toheen krne walay ko asani se maaf nahi krta/krti.	.070	-.125	.581
19. Muje kisi k ghar ana jana acha lagta hai.	-.078	.044	.545
22. Mai kisi se kabhi udhaar nahi leta/leti.	.284	.069	.425

Exploratory factor analysis of the USIRS yielded a three-factor structure. Factor 1 (Autonomous Self-Reliance) reflects independence, emotional guardedness, and resistance to interpersonal dependence. Factor 2 (Rigid Self-Respect) represents pride, inflexibility, low forgiveness, and status sensitivity, indicating a dominant and rigid ego orientation. Factor 3 (Social Self-Respect) is the combination of the factors of self-respect and social engagement, but this factor is relatively less coherent. As regards the three-factor solution, it is suggested that there are multidimensional components of self-respect and interpersonal rigidity – the most conceptually developed factor is Factor 2.

Table 4

Alpha Reliability of USIRS along with its Subscales

Scales	No. of Items	Mean	SD	Range	Alpha Coefficient
USIR Total	22	55.00	5.98	40-74	.605
Autonomous Self -Reliance	9	27.02	3.91	13-36	.603
Rigid Self-Respect	9	21.23	3.81	11-32	.588
Social Self-Respect	4	10.81	2.02	4-16	.370

The internal consistency of the total self-respect scale and subscales is presented in Table 4. The overall scale showed a moderate reliability at level ($\alpha = .605$). Both Scale 1 ($\alpha = .603$) and Scale 2 ($\alpha = .588$) had marginally acceptable internal consistency. Scale 3, however, has low reliability ($\alpha = .370$); thus, the internal consistency in the scale is also weak and needs to be improved.

Discussion

In the present study, an effort has been made to develop a psychometrically sound test to measure Self-Respect and Interpersonal Rigidity in the Pakistani context. Before the scale was subjected to statistical analysis, the initial 35 items were reviewed qualitatively by a panel of psychologists, who evaluated each item for its relevance, linguistic accuracy, clarity, and fit with the cultural context. Based on this qualitative analysis, items that were worded ambiguously or were overly difficult were dropped based on this feedback, leaving a refined set of 24 items that moved forward to empirical testing.

To understand the underlying structure of the scale, Exploratory Factor Analysis (EFA) with principal component analysis (PCA) was carried out. It is important to note that self-respect and interpersonal rigidity were not presumed to be independent factors, and so an oblique Direct Oblimin rotation was performed, as is recommended when factors are expected to be correlated (Costello & Osborne, 2005; Fabrigar et al., 1999). Before conducting the factor analysis, the values for preliminary diagnostics were checked: the result of the Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy was .656, deemed acceptable, and the result of Bartlett's Test of Sphericity was significant, indicating that the correlation matrix was suitable for factor extraction (Tabachnick & Fidell, 2013).

Twenty-four items were originally analyzed. A three-factor solution was determined by the eigenvalue > 1 rule and pattern matrix inspection that accounted for 26.92% of the total variance. After refining the items, items 3 and 21 were deleted because of low loadings and small conceptual meaning; thus, a 22-item scale, with three interpretable factors, was the final result.

The first was a set of items with a focus on independence, self-sufficiency, and discomfort with others' emotional involvement or intrusion (Items 5, 6, 7, 8, 10, 18, 20, 23, and 24). Because of this thematic continuity, the factor was termed Autonomous Self-Reliance, a stance that is tight, self-contained, and interpersonal. In terms of internal

consistency ($\alpha = .603$), it is in a moderate range, which is acceptable for a newly developed subscale (Nunnally & Bernstein, 1994). This emphasis on self-sufficiency and guardedness toward others' involvement shows a familiar pattern in Pakistani society, where people are taught to safeguard their izzat by maintaining calmness, emotional control, and being careful not to seem reliant on others, all while still remaining deeply tied to family and community (Cultural Atlas, 2016).

The second factor (Items 1, 4, 9, 11, 13, 14, 15, 16, and 17) reflected pride, inflexibility, inability to forgive, refusal to apologize, and sensitivity of class. This cluster was termed Rigid Self-Respect, an expression of a psychological attitude that is self-protective and strong. This subscale ($\alpha = .588$) had marginally acceptable reliability, suggesting modest internal consistency at this early stage in the validation process. Additionally, this dimension holds relevance in the Pakistani context, as forgiving someone or apologizing after a wrongdoing is seen as compromising one's honour and social standing (Shafa et al., 2017).

The third factor (Items 2, 12, 19, 22) was identified as social commitment, self-respect, intolerance of disrespect, or dependence on others, and was named Social Self-Respect. This dimension showed low internal consistency with a comparatively low Cronbach's alpha ($\alpha = .370$), indicating its need for further item development. Furthermore, this dimension is also relevant to Pakistani society, where people value close social ties yet remain sensitive to disrespect and avoid being dependent on others, a pattern seen to be very common in collectivist, honour-based cultures (Markus & Kitayama, 1991).

The overall internal consistency of the USIRS was an acceptable value of $\alpha = .605$ for an exploratory validation study for the total 22-item score. These findings reflect the multidimensional nature of self-respect and interpersonal rigidity of Urdu speakers, and Autonomous self-reliance and Rigid self-respect are comparatively stronger dimensions of self-respect and interpersonal rigidity. Correlation among components obtained with PCA using Direct Oblimin rotation added to the interpretability and theoretical cohesiveness of the model. Although the explained variance was low, the pattern of the obtained factor structure was conceptually sensible and culturally rooted, which agrees with the assumption that self-construal and dignity-protective behaviour in collectivist, honour-based cultures, is likely to be quite different from what happens in individualist cultures (Kim et al., 1994; Markus & Kitayama, 1991).

Overall, the present findings offer preliminary support for the structural validity and internal consistency of the USIRS. The scale appears to capture culturally specific expressions of self-respect and interpersonal rigidity, particularly rigid autonomy and pride-based dignity protection, and provides an empirical foundation for further refinement and validation across additional Pakistani samples.

Limitations and Suggestions

Several limitations qualify these findings. First, the three-factor solution accounted for only a relatively small proportion of variance (26.92%), which indicates that more facets of self-respect and interpersonal rigidity may not have been represented in the current item pool. Second, there was low reliability of the Social Self-Respect subscale, which suggests that the items on this subscale need to be revised, expanded, or reconceptualized. Third, the use of convenience sampling restricts the generalizability of the results to other populations. Fourth, the validity of the three-factor structure was not tested using confirmatory factor analysis (CFA) to check the stability of the structure (Fabrigar et al., 1999). Last, there is the potential for social desirability and response bias with self-report methodology.

Future researchers should work towards further development of the scale by adding more items and re-examining the conceptual boundaries closely. Larger and more representative samples would be helpful to increase external validity, and confirmatory factor analysis is highly recommended to test the robustness of the three-factor model.

Correlations with theoretically related scales like narcissism, empathy, interpersonal conflict, and self-esteem would further support the psychometric foundations of the scale, and longitudinal studies with test–retest procedures would be useful to support the temporal stability of the scale.

Conclusion

Overall, the present study is systematic and theoretically oriented in developing and validating the Urdu Self-Respect and Interpersonal Rigidity Scale (USIRS). With Principal Component Analysis (PCA) and the Direct Oblimin rotation, a three-factor solution emerged: Autonomous Self-Reliance, Rigid Self-Respect, and Social Self-Respect, which provides preliminary support for the instrument's structural validity and internal consistency and points to the need for further refinement, especially for the third dimension. The USIRS has been found to be a promising instrument for future empirical studies on self-respect and interpersonal rigidity of Urdu speakers, and with further evaluation and modification, it may be used as a reliable and culturally appropriate instrument for research and applied psychological assessment.

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Appendix

Final version of Urdu Self Respect and Interpersonal Rigidity Scale

ہدایات:- یہ سوالنامہ انسانی شخصیت کو جاننے کے لئے بنایا گیا ہے، آپ سے گزارش ہے کہ تمام سوالات کو غور سے پڑھیں، اور ہر سوال کے آگے دیئے گئے جوابات میں سے ایسے جواب کا انتخاب کریں جو آپ کے خیالات کی عکاسی کرتا ہو اور صحیح جواب کے آگے (✓) کا نشان لگائیں۔

نمبر شمار	سوالات	بالکل صحیح	صحیح	غلط	بالکل غلط
1	میں ایک بار جو فیصلہ کروں تو اٹل ہوتا ہے۔				
2	مجھے دوستوں میں زیادہ گھلنا پسند ہے۔				
3	مجھے لوگوں کا بے تکلفانہ رویہ بالکل پسند نہیں ہے۔				
4	انسان کو اس کے کئے کی سزا ضرور ملنی چاہیے۔				
5	میں گھر کے تمام کام خود کرتا/کرتی ہوں۔				
6	مجھے کسی کی چیز استعمال کرنا پسند نہیں ہے۔				
7	مجھے کسی کی مداخلت پسند نہیں ہے۔				
8	اگر کوئی میرے ساتھ ایک دفعہ بد تمیزی کرے تو میں اسے معاف نہیں کرتا/کرتی۔				
9	اگر مجھے کوئی چیز پسند آئے تو میں اسے ہر قیمت پر حاصل کرتا/کرتی ہوں۔				
10	مجھے روٹھے کو منانے سے کوفت محسوس ہوتی ہے۔				
11	میں اپنے توہین کرنے والے کو آسانی سے معاف کرتا/کرتی ہوں۔				
12	مجھے زمین پر بیٹھنا پسند نہیں۔				
13	میں اپنے حساب ہر حال میں چکنا/چکاتی ہوں۔				
14	مجھے مٹی کے Decoration Pieces بالکل پسند نہیں۔				
15	میں معافی ہر گز نہیں مانگتا/مانگتی چاہے غلطی میری ہی کیوں نہ ہو				
16	مجھے ملازمین کے گھر کے افراد سے بے تکلفانہ انداز بالکل پسند نہیں۔				
17	مجھے پیچھے سے وار کرنا بالکل پسند نہیں۔				
18	مجھے کسی کے گھر آنا جانا اچھا لگتا ہے۔				
19	میں اس بات کی حق میں نہیں کہ کسی کو اپنا ہمراز بنایا جائے۔				
20	میں کسی سے کبھی ادھار نہیں لیتا/لیتی۔				
21	میں اپنا کمرہ خود صاف کرتا/کرتی ہوں۔				
22	اپنی محرومیاں کسی سے بیان نہیں کرنا چاہیے۔				

Sub-scales:

The scale consisted of three subdimensions/subscales.

1. Subscale 1: **Autonomous Self-Reliance** included items 4,5,6,7,9,17,19,21 and 22
2. Subscale 2: **Rigid Self-Respect** included items 1,3,8,10,12,13,14,15 and 16.
3. Subscale 3: **Social Self-Respect** included items 2,11,18 and 20.

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